DOCUMENT RESUME

ED 390 987 CE 069 791

AUTHOR Mackenzie, Liz
TITLE Gender, Development and Power. Some Issues and Methods for Gender Trainers. Report on a Workshop for Gender Trainers Held in the Western Cape, South Africa (August 29-September 1, 1993).
INSTITUTION University of the Western Cape, Bellville (South Africa). Centre for Adult and Continuing Education.
REPORT NO ISBN-1-86808-192-3
PUB DATE Nov 93
NOTE 37p.
PUB TYPE Collected Works - Conference Proceedings (021) -- Viewpoints (Opinion/Position Papers, Essays, etc.) (120)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Adult Education; Blacks; *Community Development; Consciousness Raising; *Economic Development; Feminism; Foreign Countries; Political Attitudes; Power Structure; Public Policy; *Sex Fairness; *Womens Education; Workshops
IDENTIFIERS *Gender Training; *South Africa

ABSTRACT

Seventeen people from various parts of South Africa gathered at the Workshop for Gender Trainers to enhance their training and to focus on the gender and development approach. Sessions 1-2 on the second day dealt with gender training nightmares. During session 3, participants discussed what could have been done either to avoid the problems that had arisen or to deal with them in more effective ways. Section 4 summed up the two complementary theories behind gender training: gender and development approach and consciousness-raising approach. Other issues were men's groups, mixed gender groups, and theoretical frameworks currently being used. Session 5 used the story of the fox, the stork, and the plate of food to show the crucial role that questioning can play in gender training and in getting participation. Session 1 on the third day continued reflection on the process of questioning. Session 2 provided an overview of the gender analysis framework was provided. Session 3 addressed the importance of looking at women's practical needs and their strategic interests. Session 4 examined real cases where gender relations had been an important element in a development project and prepared a lesson plan from them. Session 5 examined different aspects and dimensions of power. Session 1 on the fourth day explored power and resistance. Session 2 addressed linking together training skills, gender theory, and power. Sessions 3- 4 focused on workshop evaluation and networking. (Appendixes include a participant list and agenda.) (YLB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 390 987

GENDER, DEVELOPMENT AND POWER
Some Issues and Methods for Gender Trainers

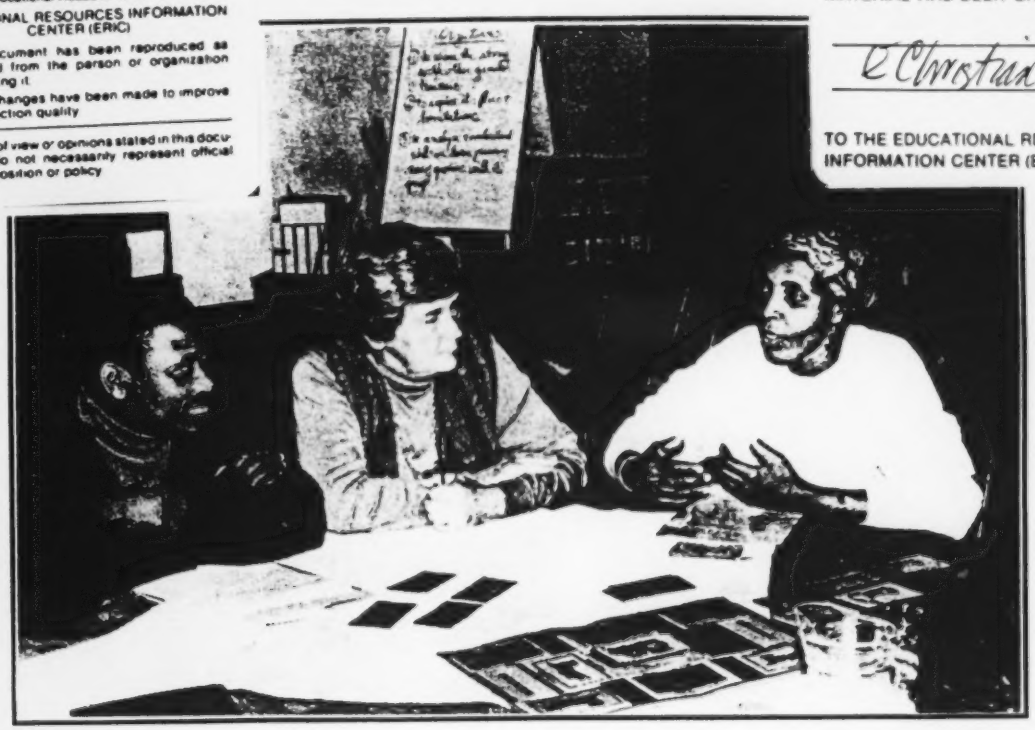
U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

- This document has been reproduced as received from the person or organization originating it.
- ☐ Minor changes have been made to improve reproduction quality.
- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

E Christians

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."



Report on a Workshop for Gender Trainers held in the Western Cape, South Africa from 29 August to 1 September 1993

Centre for Adult and Continuing Education (CACE)
University of the Western Cape (UWC) November 1993

CE 067 791

BEST COPY AVAILABLE

Written by Liz Mackenzie.
Editing suggestions by Shirley Walters, Lehn Benjamin, Pethu Serote and Joe Samuels.
Proofreading by Laura Milton.
Photographs by Colin Burgess.
Layout by Kay Jaffer.

We wish to thank the following funders who have assisted with the workshop and the production of this report in various ways. They are: Partnership Africa Canada (PAC), the Coady International Institute and the Rockefeller Brothers Trust Fund.

You may copy material in this report for use in non-profit, community education programmes if you acknowledge the source

Published by CACE Publications, Cape Town, November 1993
ISBN 1-86808-192-3

The Centre for Adult and Continuing Education (CACE) is based at the University of the Western Cape, South Africa.

CACE aims to:

- *build and extend adult education for a non-racist, non-sexist democratic society*
- *train adult educators formally and non-formally*
- *provide resources for adult, community and development educators*
- *support research*
- *hold workshops*
- *publish material to further the above aims.*

UWC commits itself to the principles of a non-racist, non-sexist and democratic society in which discrimination on grounds of race, gender, religion, sexual orientation, culture or physical disability shall be forbidden.

GENDER, DEVELOPMENT AND POWER
Some Issues and Methods for Gender Trainers

CONTENTS

Setting Up	*3*
Issues in Gender Training	*4*
Theories behind Gender Training	*10*
Gender Training Methods 1	*12*
Analysing Gender and Development	*15*
Gender Training Methods 2	*18*
Aspects of Power	*19*
Making Links: Gender Training, Theory and Power	*24*
Ending the Workshop	*25*
Appendix 1 - names and addresses	*29*
Appendix 2 - workshop programme	*31*
Appendix 3 - cartoon	*32*

Workshop Overview

People from various parts of South Africa gathered at the Workshop for Gender Trainers to enhance their training and to focus on the gender and development approach. The workshop was hosted by the Centre for Adult and Continuing Education (CACE), from 29 August - 1 September 1993 at the Houw Hoek Inn, near Grabouw in the Cape. Seventeen participants attended the workshop, which was led by Ms Rieky Stuart, an experienced gender trainer from Canada. Rieky is based at Coady International Institute, in Nova Scotia. During the workshop, Rieky was supported by a team of facilitators from CACE.

The workshop dealt mainly with -

- looking empirically at the notion of gender training,
- examining experiences and moving towards understanding theories and frameworks,
- using and examining gender training strategies,
- working with power and resistance.

Report Overview

This report is based on the workshop and will follow the programme more or less chronologically. It attempts to capture both the activities and the debates of the workshop, so that participants can refer to it for further use. The report of the workshop is also being used for ongoing research into adult education training at CACE. See Appendix 1 for the list of participants' names and addresses. Appendix 2 gives the programme, which was modified during the course of the workshop to meet participant's requirements.

Day 1

SETTING UP

The workshop began on a Sunday evening with introductions in small groups over supper. People were assigned to groups according to whether they chose red, yellow, green or blue as their colour. In a plenary session after supper, participants set out their expectations for the workshop, the plannning team presented their assumptions and ground rules were agreed on.

Expectations included:

- networking,
- learning about models for gender analysis,
- looking at gender and race as well as culture,
- how to work in mixed gender groups,
- gender and national policies,
- getting a South African perspective on gender and
- closing the gap between theory and practice.

Assumptions were that:

- the facilitators were not the experts,
- there would be a positive atmosphere for sharing and learning,
- we were all teachers/learners,
- we would primarily look at training skills, but we would also look at the theory and pedagogy.

Rieky Stuart then showed how the programme matched with the expectations.

Ground rules such as being on time, not smoking in meeting rooms and not being rigid were outlined.

Day 2

Programme for the day -

- gender training nightmares
- what could we have done better?
- theoretical implications
- the story of the fox, the stork and the plate of food
- Manomiya - a gender game (voluntary session)

ISSUES IN GENDER TRAINING

Session One and Two: Gender training nightmares

Participants were asked to stay in the same colour groups from the previous day and to:

- each share a gender training nightmare they'd had,
- choose one to present and
- prepare it for presentation.

The groups were asked to present their nightmare in 30 minutes, and then examine:

- the presentation,
- what they perceived to be the problem and
- what they saw as their role in the problem.

THE GREEN GROUP

The Green Group presented a group of village women who were digging latrines, and were very tired. A development worker came up to them and talked to them, saying the government would fine them if they didn't finish in time. The men, who were drinking beer together, said they could see the women were strong and they should get them to help dig graves as well.

Responses from participants on problems shown up by the Green Group's presentation

First the people who presented and then the audience responded to the presentation, outlining what they thought the problems were.

Here are most of the responses:

- Women weren't properly informed about why they needed to dig toilets - that toilets would help to minimise outbreaks of typhoid.
- Women would acquire new skills but would then have more work added to their already large load.
- Women were supposed to care more for and were more responsible for the health and well-being of the whole community than men were.
- The development worker defined the development required and how it would be done.
- There was an increasing tendency for outside agencies to focus on women more so than on men (while previously they had focused more on men than on women), rather than on both.

THE BLUE GROUP

The Blue Group presented a workshop situation at a university with a mixed gender group of intellectuals. The facilitator defined gender as learned attitudes and a male participant asked what theory - Marxism, Black Consciousness, etc. - informed her theoretical position. The workshop collapsed as other participants began to attack her approach.

Responses from participants on the problems shown up by the Blue Group's presentation

- The facilitator should not give a definition without giving background theory and reasons for her approach.
- She should have found out beforehand where the participants were coming from in terms of ideology and tailored her presentation to meet their needs.
- As a facilitator you need to check why people are coming to the workshop and what possible resistances they may bring.
- It is difficult to get university intellectuals to look at their own emotions or life experiences.
- A power struggle developed between the facilitator and group members.
- Gender issues are particularly threatening to people and a facilitator will meet a lot of resistance unless she designs her workshop very carefully.
- In a gender workshop when participants are uncomfortable they often pick up on other social categories such as age (she's too young), race (she's white), or marital status, which might affect the power dynamic between the facilitator and the group.
- There was no co-facilitator. Gender trainers face a hostile environment - people may think your priorities are wrong and you have to be ready for that.

- A facilitator can't go into gender "raw", you need to create a social context. For example, you would need to look first at what structures the institutions in our society.
- It may be a problem that by shifting from "oppression of women" to "gender issues" men have been able to dilute the intensity of the struggle.
- The term "gender" when used in SA more often refers to "women's issues".

THE RED GROUP

The Red Group presented a planning session for a gender workshop in which a man undermines a woman's suggestion about the objectives for the forthcoming workshop. He does this by telling her she is wrong and using more academic language, but saying basically the same thing. There are various layers of collusion with the man by the women in the group.

Responses from participants on the problems shown up by the Red Group's presentation

- The man says the woman is wrong but repeats what she has said in more academic terms.
- There are different responses from the women. These range from extreme collusion to confusion to persistent challenging, but it is difficult to keep challenging if the challenger gets no support for it.
- Body language is important and can be used more effectively. The man stood up and behaved in an aloof way. One of the women could also have stood up and asked him to join in.
- There are usually complex power dynamics when a mixed gender group works with gender issues.
- It is useful to name the invisible dynamics. For example, to recognise how women's contributions are trivialised. But these dynamics should be named in a way that is empowering for both sides, that the man is not a villain, but is caught in a pattern and there are alternatives. This is why it is important to look at gender issues and not just at women's issues.
- There is a question as to how much discomfort those in a position of domination need to experience in order to establish a real sense of justice.

THE YELLOW GROUP

The Yellow Group selected one member who reported on an experience of having given a short presentation on gender issues in the middle of a longer seminar. In the presentation one woman had said she didn't know why the presenter had had

The Yellow Group selected one member who reported on an experience of having given a short presentation on gender issues in the middle of a longer seminar. In the presentation one woman had said she didn't know why the presenter had had to be a white woman, and asked why they could not have had a woman from the South.

The Yellow Group then asked the larger group to discuss three questions:

1. what are the feelings behind and/or reasons for this kind of response?
2. what potential responses are available to the facilitator?
3. what lessons can we learn?

Responses from participants on problems shown up by the Yellow Group's presentation and discussion of their three questions

The first question -

- The person who complained was a black Canadian woman of Jamaican origin, and the only black person in the group. As such she possibly felt frustrated and unsupported and this was the first time she could express herself.
- The woman probably resented being defined by others.
- She may have been resistant either to the content on gender, or to the content on development.

The second question -

- As she was the only black woman present, the facilitator could have drawn this out earlier.
- The facilitator could have asked her to explain further.
- The facilitator could have thrown the complaint open to the group for discussion and asked for other comments, except that this may have alienated the woman more.
- The facilitator could have slowed down the process and given the complainant special attention before continuing.
- It would have been important for the facilitator to validate the black woman's response, to open up the context of the development process, and also to discuss who had decided who should facilitate the different shorter slots in the first place.
- It can be quite difficult to fit a short slot on gender into an already structured programme.
- The facilitator should think about the history of how gender issues have come to us and link that to people's resistance.

- As a facilitator you may get a better response if you don't use the term "gender", while examining power relations between women and men in a workshop.

The third question -

- Challenges to the ideas on gender are often voiced as a personal challenge to the facilitator regarding her/his sex, colour, age, class etc. For example, younger women giving presentations on gender are also often challenged on the grounds of their youth.
- Gender analysis is very uncomfortable because if you pursue it, you may have to change your world-view.

Session Three: What could we have done better?

Participants discussed what each group could have done either to avoid the problems that had arisen or to deal with them in more effective ways.

YELLOW GROUP:

- What we do depends on the diagnosis by the facilitator. Resistance by the woman could have been due to the content or due to her being defined by others.
- As facilitators we need to get as much information about the participants as possible before the workshop.
- To deal with the situation we could have:
  - asked the woman to tell us what makes her feel that way or to give us her analysis of the situation and
  - acknowledged her contribution as a good point and asked her to talk about it further during the overall evaluation, but stated that for now there was limited time and we needed to hear from the other participants.

BLUE GROUP:

As facilitators it is important to:

- get a profile of the participants before the workshop,
- have agreement on the ground rules for the workshop,

- explain the adult education approach,
- confirm the existing knowledge base of the group, and
- acknowledge that the facilitator doesn't need to have all the answers.

RED GROUP:

The women could have:

- asked the man what he thought he was contributing to the group, asked for agreement on ground rules,
- used more assertive body language,
- made people more aware of how they are behaving by naming the behaviour,
- acknowledged that different genders have different communication styles.
- As a facilitator you can ask people to talk about their own experiences or you can use a code. You can stop the group and say you want to look at what is happening here and now in this group. For example, you could say: "that when you say this, Mr Panday, I feel this....". When doing gender training we need to know how to deal with on-the-spot issues, which are the most difficult. Sometimes you can build in more distance by saying: "as a black woman you may have experienced x, y or z".

GREEN GROUP:

As the facilitator you would need to find the potential for opening up the discussion around the division of labour. You could do this by working with the women and men separately. You could pose it as a problem that women are being dumped with more work in the context of a longer term view about the kind of community people would want. If there were a new vision for the commmunity as a whole, then the situation would become more flexible. Whenever something new is brought into a community, for example pit latrines, it is an opportunity to challenge traditional roles.

It is important to remember that migrant labour had already changed the division of labour. Paulo Freire used the idea that things are changing in communities all the time and you can start with what people know has already changed in their lifetime.

THEORIES BEHIND GENDER TRAINING

Session Four: Sum up theoretical implications so far

Rieky Stuart gave a summary of the theories embedded in what people were saying. There were two different and complementary approaches one could use.

1. The gender and development approach

This focuses on the visible differences related to how women and men are treated in society. These differences can be seen in terms of:

- the sexual division of labour,
- what resources women, and men, have access to,
- what benefits women, and men, have access to.

The gender and development approach is related to economic structures, and to development and it stresses that significant things have already changed in a community over time.This approach was developed to deal with male bureaucrats and is also referred to as the gender and development analysis.

2. The consciousness-raising approach

This focuses on exploring women's lives and feelings and naming their feelings and experiences. In this context the personal is seen as political, and personal relationships are one place to start from. This approach fills a gap left by the gender and development model, by exploring the less visible cultural and attitudinal aspects of gender and how gender relations are constructed and maintained. According to Rieky, both approaches have their uses and limitations and good gender training needs to incorporate both. However, the theoretical frameworks for gender are still inadequate and need further work.

GENERAL DISCUSSION ON THEORETICAL IMPLICATIONS

Participants raised issues and questions that they wanted to discuss further. These covered men's groups, mixed gender groups and theoretical frameworks currently being used.

1. Men's groups

In North America there is a wave of men's groups examining what changes men want regarding gender expectations, especially around initation rites and father-son relationships.

2. Mixed gender groups

There are practical problems in discussing sexual harassment in a mixed gender group, since women often end up feeling very uncomfortable. In some trade unions, the women's forums were not taking the gender issues forward, but now there are mixed gender structures which are looking at having women in leadership roles and in constitutional structures. You can get past the blame that inevitably arises in mixed gender workshops if you can enable people to see that women and men don't choose to be born either female or male, that the social construction of gender is perpetuated by both women and men and that the existing framework oppresses them differently, but both suffer from it. Women are more bi-cultural than men, as they are more aware of how men are socialised through all the major institutions which are created by men's culture and socialisation. Men, however, don't have much access to knowledge on how women are socialised. In building alliances you have to help men in the group value women's culture and also vice versa.

3. Theoretical frameworks

- The frameworks currently being used are still inadequate and we are making many assumptions about human relationships, power and so on.
- People in this workshop are drawing from many different frameworks and authors. There is not ONE theoretical framework being used conistently throughout the discussions.
- One way to tap all the various theories would be to draw a collective mind map. (This was kept open as a potential activity, but the activity did not happen.)

GENDER TRAINING METHODS 1

Session Five: The story of the fox, the stork and the plate of food

Objectives were to:

- share the story
- explore the uses and limitations of the exercise
- understand and analyse aims and skills in lesson-planning and the use of questioning with a group.

QUESTIONS AND ANSWERS

The facilitator focused attention on each frame of the cartoon in turn by asking questions about it (see Appendix 3 for the cartoon). Participants shouted out their answers about what they thought the picture signified. The group was then asked to look more closely at the kind of questions the facilitator had asked and the answers the participants had given. In this way, the power of conscious and skillful questioning when doing gender training was demonstrated.

DISCUSSION OF THE ANSWERS

Rieky Stuart pointed out that the group had assumed that because the stork did not have access to the food, it represented women. The group's judgement on which animal represented male or female people had to do with who is seen to have access to privileges and resources. In terms of gender relations, it would be important to think about what we want to change and where we want to go with it. What if the food were in a bowl accessible to both animals? If men and women have certain different needs, eg, access to a calabash or a dish, then we need to be clear about what status those different needs have in different places and times.

This session showed the crucial role that questioning can play in gender training and in getting participation. Reflection on the process of questioning was continued the following day.

Icebreakers were used to raise the energy level of the group

Voluntary session:

After supper a voluntary session was held during which Manomiya, a gender-based board game was played. It aroused heightened emotions and demonstrated how a group of women farmers was severely disadvantaged by a government development project. It also demonstrated how easy it is for people in positions of privilege to be blind to the effects of their actions on poorer people and women.

BEST COPY AVAILABLE

Day 3

Programme for the day -

- process check by two process observers
- reflection on the process of the fox and stork story
- use a case study process and content to do a GAD analysis
- prepare, teach and debrief first case study
- prepare, teach and debrief second case study
- understanding power
- resistance and transformation.

Session One: Reflection on the process of the story of the fox and stork and the kind of questions the facilitator used.

Rieky Stuart reflected on the process of the previous day and the kind of questions she had used.

In discussion with the group, it was noted that she had begun with open-ended questions which got people interested in giving their interpretations of the cartoon and which encouraged participation. She had then moved to questions asking for judgement and evaluation. She first asked "soft" questions such as "What do you think is happening?" and then moved on to "hard" ones, such as "Namhla, what makes you think that?".

She categorised the types of questions she had used as follows:

- factual questions - what, where, who, when?
- analytical questions - why or how?
- evaluative questions - what do you think, how do you feel, did you like it?
- probing questions - what makes you think that, how do you see that, can you explain?
- abstracts questions - making links from a particular situation to general conclusions you can draw.
- validating questions - linking one person's contribution to another question.
- redirecting questions - to redirect discussion.

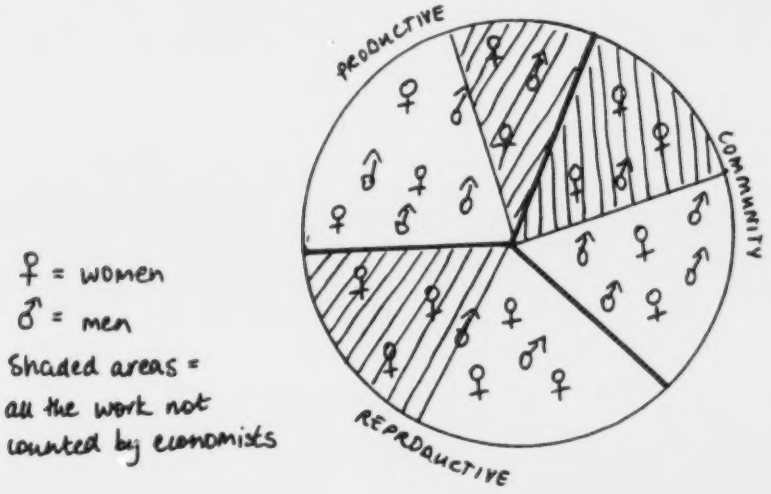
ANALYSING GENDER AND DEVELOPMENT

Session Two: Gender analysis framework

In this session, Rieky Stuart gave an overview of the gender analysis framework and approach. A synopsis of the overview follows.

TYPES OF WORK

The shaded area is all the work not counted by economists. Capitalists usually see only one kind of work, Marxists see two, but there are actually three - productive, reproductive and community work.



1. Productive work
This is work done for an income, e.g. raising cash crops. Both women and men do it, but women get paid less. And the work that is not counted by economists, e.g. the informal sector, is usually done by women.

2. Reproductive work
This is work done to reproduce and maintain the labour force, e.g. child-bearing, feeding the family, caring for the sick, doing laundry, fetching water, home maintenance. This work is usually done for free and is not counted by economists.

It is mostly women who do it. In some cases, domestic work or child care is paid reproductive work.

3. Community work
This is work done to reproduce and maintain the community, e.g. peace monitoring, arranging funerals and weddings, maintaining communal taps, dealing with civic issues. Sometimes it is voluntary and invisible, sometimes it is paid for and visible. Some voluntary work is more visible, such as work for which people gain recognition and prestige, e.g. the chairperson of a committee, which is more often a man than a woman. Another example which was given to highlight the disparities evident in gender relations was the different roles men and women fulfilled with regard to a funeral. Women prepared the corpse and coffin behind the scenes, but men carried the coffin in public. The public image that is maintained is of weak, weeping women and strong, capable men.

Rieky stated that this model of understanding work was central to gender analysis because it made clear the areas of work that were invisible and undervalued. When asked if this model applied to other categories of disadvantaged groups, she said it did, but the framework should be used to look first at gender on its own and then afterwards one could use it to examine class, race, age and other disadvantaged groups.

In general discussion by the whole group, it was noted that the distinctions between the three categories could be sometimes quite fuzzy, depending on one's interpretation. For example, teachers could be seen as paid reproductive workers.

ACCESS TO RESOURCES AND BENEFITS

Rieky went on and gave a schematic model of what resources people need in order to work, what benefits they gain from it and who has access to which resources and benefits. In order to do work people need resources, and from the work they do, people gain benefits.

Examples of resources are:
land (power) capital/credit
labour (own and others')
skills and technology(knowledge/information)

Examples of benefits are:
money leisure expertise status power.

The following questions can be asked:
Who has access to the resources?
Who controls the access?
Who has access to the benefits?
Who controls that access?

If you are looking at a development project from a gender perspective, you would look at:
who does the work?
who has the resources?
who gets the benefits?
how is the distribution of work, resources and benefits going to change?
how can these be made equitable?

Having given this model, Rieky asked the group to consider the following question: "Is power a resource, or is it like a commodity?". This issue was picked up again later at a session on power and resistance.

Session Three: Practical Needs and Strategic Interests

Rieky Stuart talked about the importance of looking at women's practical needs and their strategic interests, and the difference between them in doing gender and development work, or gender training.

Practical needs refer to the things which people need to survive.
Strategic interests refer to the relative power and status or the relative capacity for control over one's life held by a group.

Women as a group have less control and decision-making power over their lives than men have. As a gender trainer, when you are doing work that relates to practical needs, you have to build in a larger capacity for self-determination to begin to address strategic interests.

The development model is premised on Maslow's hierarchy that physical needs have to be satisfied first - the whole development approach has been based on economistic values. However, you can't meet subsistence needs without also building in the satsifaction of psycho-social needs like protection, affection and creativity. For all communities over the world the satisfaction of physical needs only is not enough, and this is where the cultural aspect becomes very important.

One of the limits of the gender and development model is that it doesn't explicitly address the social and attitudinal aspects of development and gender relations. (The category of reproductive work does, however, allow for the building in of the psycho-social values in all spheres.)

GENDER TRAINING METHODS 2

Session Four: Using case studies to prepare a lesson plan

The aim was to examine real cases where gender relations had been an important element in a development project and to prepare a lesson plan from them.

The group was divided into two groups and each was given a case study. One case study dealt with a training officer who held a workshop with women from local co-ops on gender issues. However, when the women tried to implement their new ideas in their own communities, the men reacted very negatively resulting in a worse situation for the women.

The other case study dealt with an irrigation project in Niger which destroyed the gender relations in the community, reducing women from independent rice farmers to unpaid farmworkers.

From the case studies each group had to prepare a design for a workshop by deciding
what to teach,
how to teach it and
who the audience/participants would be.

Everybody drew straws and the person who got the short straw had to present their group's design by facilitating the process with rest of the participants.

After the first group's design had been set up and the process facilitated, it was debriefed by all the participants. People said that it had been a difficult process to perform. The role-play had multiple objectives e.g. practising the design and facilitating of a workshop but not in an authentic situation, which was confusing. It was hard for the "audience" to participate, because they were not in a position to answer some of the questions being asked. Some people felt marginalised. As it was a "set up" situation some of the questions which seemed open-ended had closed questions implicit in them. Not many analytic or evaluative questions were asked.

This experiential learning situation demonstrated graphically the importance of asking questions so as to encourage participation. If questioning is not used skilfully, it can have negative consequences for the educational process.

Another point was that sometimes assumptions were made about what may have happened in the case study, and analysis was based on these assumptions, but you can't analyse things not explicitly given in a case study.

Instead of setting up the design and facilitating the process, the second group elected to show how they had broken up their case study into the categories of
activities,
resources and
benefits.

They focused on how women and men were affected differently according to things, e.g. land, that they listed under each of the three categories. They also showed what things were lost by men, by women and by children after the development process. The women were seen to have lost many of their resources, including land, and most of their benefits.
The group did this to learn more about practical needs and strategic interests.

Debriefing:
Since there was still tension in the room from the first role play, people were given a chance to let off steam by getting into co-counselling pairs.

ASPECTS OF POWER

Session Five: Exploring aspects of power

Rieky Stuart said that the development model had referred to power as a resource. However, we could also see it as a relationship. In this session, the aim was to explore different aspects and dimensions of power.

In small groups, participants were asked to:
- share an experience of feeling powerful,
- an experience of feeling powerless and
- write them down on flip charts.

In a plenary session, the small groups' examples were examined.

Some examples of people feeling powerful were:
- being a woman, self-reliant and independent outside of a relationship,
- when I stand in front of a class knowing my students believe I have all the knowledge and their future is in my hands,

- when I stand in front of a class knowing my students believe I have all the knowledge and their future is in my hands,
- buying my own home,
- standing up to a security police officer,
- when I have climbed to the top of a mounain and I sit there,
- interpreting the rules to my own advantage,
- giving inspiration to others in times of doubt.

Discussion by the whole group:

Feelings associated with feeling powerful were positive, sometimes with a sense of risk, sometimes with an element of the danger of domination, sometimes with an element of responsibility, sometimes a shift to independence, sometimes a shift to interdependence. When we feel powerful we feel good. Rieky then posed the question: When we feel powerless are the people who have the power in that situation seeing it as good?

Some examples of feeling powerless were:

- when a group decision is broken by individuals,
- not being heard or recognised in a group (repeated several times),
- no freedom of movement,
- fear of physical violence.

Discussion by the whole group:

Feelings associated with feelings of powerlessness were anger, fear, frustration, feeling crazy, confusion, helplessness.

Rieky then asked the question: What is the relationship between powerfulness and powerlessness?

Responses to this were that:

- power shifts between people,
- feeling powerful and being powerful are not the same thing.

At this point, Rieky outlined different kinds of power, making the point that all forms of power have the potential to be abused, and all have their uses and merits.

DIFFERENT ASPECTS OF POWER

1. There is **"power over"**, for example, parents have "power over" their children. "Power over/under" is paradoxical - it can be used for good or bad. This kind of power can be used to nurture, to liberate or to dominate. Whether it is "good" or "bad" depends on your intention and on the perception of the other party. Power conceived in this way is as a limited quantity - if I have more, then you have less.

2. **"Power to"** is not a limited quantity, it grows with you. It is creative and limitless. It can also be abused, e.g. to make an atom bomb.

3. **"Power with"** is where the whole is greater than the sum of its parts.
You can have "power with" in relationships with people. This kind of power is also ambiguous, depending on how it is used, e.g. "us against them".

4. **"Power within"** is like the flame of your spirit, which knows itself and is free to be and to act in the world. Within yourself, you define where you stand in relation to others. It is also through others that you become aware of your "power within". This connects with the other three types of power. "Power within" could become abusive if it were connected only to "power over".

BEST COPY AVAILABLE

Responses from participants were:

- If you are in a structure where power is seen as an object and as something limited, like a cake which must be cut into slices, you may have to get some "power over" before you can use the other kinds of power.
- On the other hand, someone like Ghandi undermined the structures of "power over" by using "power with", "power to" and "power within", rather than "power over".
- If the antagonistic "power over" exists, you can't ignore it. We are all caught in the present construction of power but we need to have clear ideas about possible future constructions of power.
- We all use all kinds of power at different times and we need to be conscious about what we use when. By naming the kind of power being used, we make it clearer, and we also then enable it to shift.

Day 4

Programme for the day -

- reflection on yesterday
- power and resistance
- linking training skills, gender theory and power and how they apply to our work
- evaluation
- networking
- closure

Session One: Power and resistance

The aims of this session were to:

- explore further the question of power and understand its complexity and its relationship to resistance
- try to link together the work we've covered so far
- explore how to apply the learning around the area of resistance to our own work.

Rieky began by saying that power and resistance are like two sides of the same thing.

RESISTANCE

Rieky pointed out that we have all been little children and we all know some children. Children are very good at resistance, e.g. with food, or going to bed. With teenagers there are other kinds of resistance, e.g. shutting down and being uncooperative. We learn different forms of resistance very early on and they are deeply held inside us. What are the things we resist? Sometimes the resistance is not even clear to us ourselves. Participants were then asked to pay attention silently to what they thought about while the following questions were being asked.

- Think about your participation in this workshop - where did you resist?
- Feel your way into that resistance. What kind of emotions were there - anger, mischievousness, fear, tension, stubbornness, frustration?
- How does the resistance relate to the different kinds of power - "power to, with or over"?
- Think about the patterns or examples of resistance you lived in this workshop and how they relate to other patterns of resistance in your life, work, family, organisations.

Brief responses from participants and general discussion:

- We draw very clear lines between being powerful and powerless. But this can be too simplistic.
- Giving up power can be positive and doesn't mean you are powerless.
- When you give it up you don't necessarily lose it, you change its nature.
- Are we ever powerless?
- Why are we so reticent in discussing power and resistance?

MAKING LINKS: GENDER TRAINING, THEORY AND POWER

Session Two: Linking together what we have learned so far - training skills, gender theory and power

We have learned **skills:**

- questioning
- case studies
- story-telling - the fox and the stork
- Manomiya, the gender-based board game
- Small group work
- Guided reflection (on resistance)
- Role modelling for facilitation
- Energisers and group-building

We have learned **gender concepts:**

- division of labour
  - productive, reproductive and community labour
  - counted (visible and valued) or uncounted labour
- resources - land, capital/credit, skills/knowledge, technology
- benefits
  - power/status, money, leisure, expertise
  - practical needs and strategic interests fulfilled

Rieky noted that, so far, we had treated the skills and concepts as if they've had nothing to do with power. But they all connect to the question of **power and resistance.** Even the term "strategic interests" had not included the word "power". She posed the question: When you are working on gender issues, where does your resistance come from? Participants agreed that it came from feeling that our ideas or identities were being threatened because someone wanted us to change. It also came from uncertainty and the fear of losing valuable things that already existed. Working with just the skills and concepts wouldn't necessarily address that resistance.

The following questions were written on the flip chart:

- Where do you meet resistance?
- What is the nature of power relations?
- What are the causes of resistance?

Participants were asked to discuss the questions, for 20 minutes, in small groups. The groups were then asked to take a further 40 minutes to allow each person to talk about what kinds of resistances they were meeting in their own work and life and what strategies they would use to counter resistances.

Reports from small groups and discussion:

Resistance can come up in invisible ways - while someone may be publicly supportive they can have an internal resistance which can manifest by them "tuning out" in meetings and so on.

When you are confronting gender issues in any group you will want people to invest in both the group and the issues, but there will be different forms of resistance. Strategies are 1) to make sure that your analysis does not alienate men and 2) to show the importance of the long term benefits to the community as a whole, even though in the short term some people may have to give up some power.

- Change happens as a process, not all at once.
- Resistance is often very subtle.
- It is important to change people's understanding of power, so that we can work with the idea of "power with", rather than just "power over". Power is not like a cake which can be cut up and handed around as fixed amounts.
- Change in an organisation can be an opportunity to raise gender issues. For example, if the management changes and gender issues are raised, different people may be co-opted for different reasons - some because they are concerned about gender, some because they are concerned about their relationship with the boss.

ENDING THE WORKSHOP

Session Three: Evaluation

The evaluation took the form of: a collective rating chart, with small groups rating each activity on a scale of 1 - 10 and reports from small groups.

RATING CHART:

The majority of the workshop activities scored between 6 and 10 on the collective rating chart.

REPORTS FROM GROUPS:

In reports from small groups, participants said:

Group 1:

- It is important to learn how easily people became invisible, for example, women in development or participants in a workshop.
- I gained a deeper understanding of power and resistance and learnt that resistance is not necessarily negative.
- I saw the power of questioning in either encouraging or blocking participation.
- I saw the need to work with the concepts of power and resistance early on in a training course.

Group 2:

- I have a new understanding of power relations.
- I realised the limitations of the GAD model, and the importance of distinguishing between women's practical needs and strategic interests.
- I gained new understanding of my own patterns in dealing with resistance.
- I gained new facilitation skills such as story telling and questioning.
- I have a greater understanding of how each person's personality, socialisation and background can affect group power dynamics.

Group 3:

- I have new knowledge around the analysis of power and power relations.
- I am beginning to get better skills in questioning.
- I got more skills in story-telling and using pictures.
- I linked up with new knowledge regarding the GAD model.
- I gained new information of gender and ways to apply it.
- I feel an urgency to apply and consolidate my new learning.
- I needed more theory.

Session Four: Networking

The group had a go-round of what each person needed and could offer.

PAULINE: can offer co-operation with other training, wants to keep in touch and wants bibliographies

JEANNE: can offer facilitation skills, wants to co-operate with others on facilitation skills and want any circulating information

NOMSA: can offer to do staff awareness training, wants theoretical resources

NGOATO: wants theoretical background

EVELYN: want more exploration of gender and the social and cultural challenges of rural commmunities - networking and workshops with grassroots women

PETHU: needs to South Africanise the experience, wants networking and can offer own experience and work at CACE of facilitation and linking oppressions of race and gender

KAIZER: can offer insights into trade-union background, interested in training, networking and support

NAMHLA: can offer co-facilitation and linking up for networking, wants to look at the linking of gender and race

JUANITA: needs theoretical information, bibliographies, workshops combining gender and race, offers some experience in workshops on challenging racism and experience in counselling, especially regarding oppression of women

LIZ: can offer some training materials on gender we've developed at CACE and needs further networking and work on the links between different oppressions

ANNE: needs to work more on the interrelationship between gender and race and strategies on dealing with resistance, offers to design ways that theory can be made accessible

TITISE: needs contact with black women's organisations, offers her experience as a black woman and can help others develop assertiveness, own identity and pride, can also offer bibliographical resources

JOE: interested in getting more information and networking

SHIRLEY: can offer ideas in the linking of theory and practice, facilitation, developing new ways of theorising, and the resource centre at CACE can be approached for information

LEHN: can offer a beginning understanding around critical pedagogy and feminist teaching models, needs to understand how these theories work in a SA context, new developments in training and how the theory links to practice

RIEKY: needs opportunity to learn from what we're learning about from the SA perspective and would like any materials or papers we develop (for example, the CACE gender handbook and the NUMSA manual are widely used at the Coady Institute), offers any support she can give, and if we want to develop the SA perspective, another model of leadership from her would be more useful

JOE S: interested in the intersection between gender and race, working in mixed groups (women and men) and men's resistances.

Session Five: Closure

The workshop ended with all participants standing in a circle. A ball of string was thrown from one person to another. The person throwing praised a quality she/he had appreciated in the person to whom the string ball was being thrown. The group ended up with everybody having been praised for their special contributions and all connected in a web of string.

BEST COPY AVAILABLE

Appendix 1

NAMES AND ADDRESSES OF PARTICIPANTS

■ Rieky Stuart
Coady International Institute
St Francis Xavier University
Antigonish
Nova Scotia
Canada B2G 1C0
Ph: 901 (902) 867-3966
Fax: 901 (902) 867-3907

■ Pethu Serote
Centre for Adult and Continuing Education (CACE)
University of the Western Cape
Private Bag X17
Bellville 7405
Ph: (021) 959-2798/9
Fax: (021) 959-2481

■ Lehn Benjamin
Centre for Adult and Continuing Education (CACE)
University of the Western Cape
Private Bag X17
Bellville 7405
Ph: (021) 959-2798/9
(h) (021) 693-2471
Fax: (021) 959-2481

■ Namhla Dyantyi
University of Fort Hare
Private Bag X1314
Alice Ciskei 5700
Ph: (0404) 22011
Fax: (0404) 31643

■ Evelyn Rabaj
Phambili Womens Organisation
P O Box 23697
Claremont 7735
Ph: (021) 689-8773
Fax: (021) 4481228

■ Anne Hope
Catholic Welfare Development
Delta Project
37A Somerset Road
Cape Town 8001
Ph: (021) 25-2095
fax: (021) 25-4295
home address:
17 Springwood Circle
Westlake 7045
Ph: (021) 788-4729

■ Liz Mackenzie
Centre for Adult and Continuing Education (CACE)
University of Western Cape
Private Bax X17
Bellville 7405
Ph: (021) 959-2798/9
Fax: (021) 959-2481

■ Titise Make
Women's Development Foundation
P O Box 31028
Braamfontein 2017
Ph: (011) 339-1895/6
Fax: (011) 339-6533

■ Nomsa Nzimande
Akanani Rural Development Association
P O Box 43
Elim Hospital 0960
Ph: (01526) 63133/80
Fax: (01526) 63120 - Ask for fax line

■ Juanita Pastor
Challenging Racism Trainee Facilitator (CACE)
15 Johanneson Road
Penlyn Estate
Athlone 7780
Ph: (021) 692-2472 (h)

■ Joe Samuels
Centre for Adult and Continuing Education (CACE)
University of Western Cape
Private Bax X17
Bellville 7405
Ph: (021) 959-2798/9
Fax: (021) 959-2481

■ Joe Shivambu
University of the Witwatersrand
Health Services Development Unit
Tintswalo Hospital
Acornhoek 1360
Ph: (0131982) 77
Fax: (0131982) 83 - very difficult to get through

■ Jeanne Smuts
Challenging Racism Facilitator
Koinonia
P O Box 658
Stellenbosch
Ph: (02231) 99304 (w)
(02231) 79219 (h)

■ Pauline Stanford
CAE
University of Natal
King George V Avenue
Durban 4001
Ph: (031) 816-2288/3086
Fax: (031) 816-1168

■ Ngoato Takalo
University of the North
Private Bag X1106
Sovenga 0727
Ph: (01521) 682414
Fax: (01521) 682869/670152

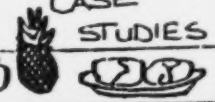
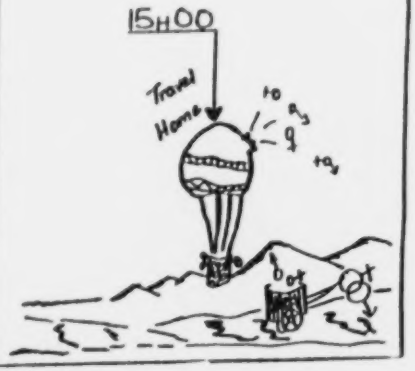
■ Kaizer Thibedi
SACCAWU
P O Box 10730
Johannesburg 2000
Ph: (011) 331-8751/3/6
Fax:(011) 331-1869

■ Shirley Walters
Centre for Adult and Continuing Education (CACE)
University of Western Cape
Private Bax X17
Bellville 7405
Ph: (021) 959-2798/9
Fax: (021) 959-2481

The Centre for Adult and Continuing Education would like to thank Rieky Stuart and all participants for the successful workshop for gender trainers

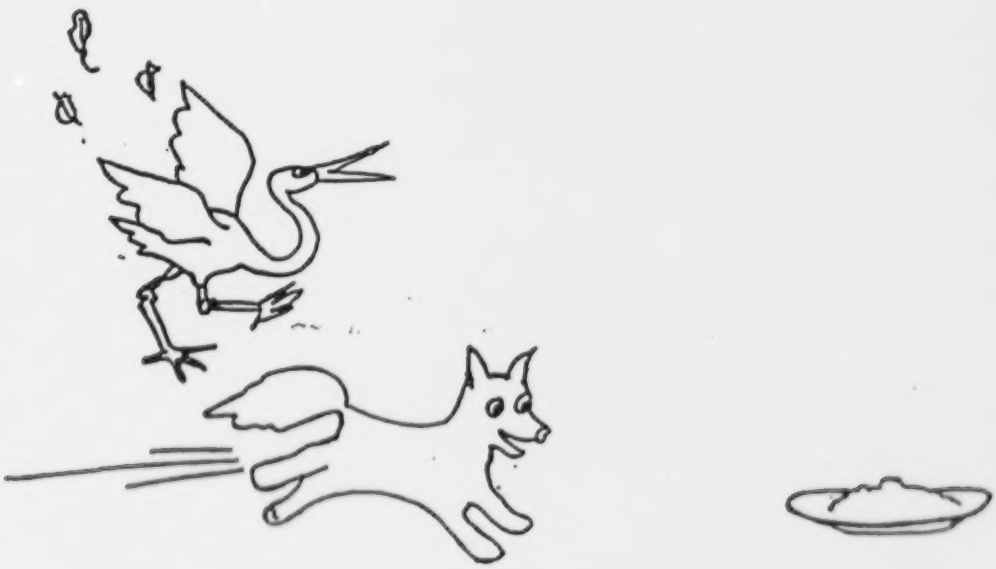
GENDER TRAINERS WORKSHOP

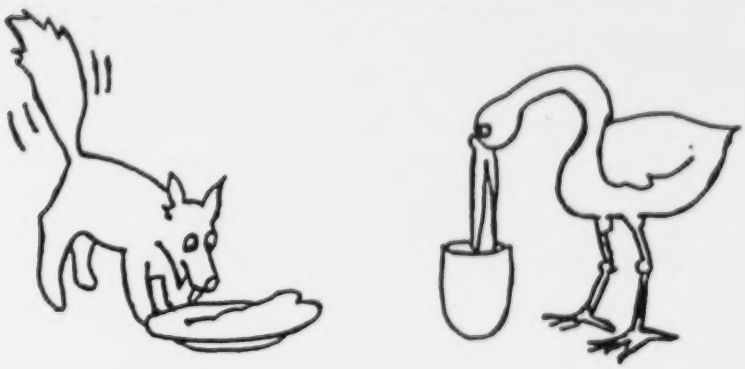
HOUW HOEK INN 29TH AUGUST 1993

SUNDAY	MONDAY	TUESDAY	WEDNESDAY
	07H15 → 08H20	BREAKFAST	
	08H30 - START PROBLEMATISING GENDER TRAINING; SHARING EXPERIENCES	08H30 - START GENDER TRAINING STRATEGIES : a) STORY TELLING b) USING CASE STUDIES	08H30 - START MOVING TOWARDS DEALING WITH INTERSECTIONS BETWEEN SKILLS GENDER AND POWER
	LUNCH 13H00 → 14H00		13H30 →
18H30 - REGISTRATION AND ROOM ALLOCATION	14H00 - RESTART EXAMINING EXPERIENCES FOR THEORIES AND FRAMEWORKS	14H00 - RESTART DEALING WITH POWER a) POWER OVER b) POWERLESSNESS c) POWER WITH	
DINNER	18H30 →	19H40	
20H30 → 21H30 WELCOME AND INTRODUCTION TO THE GENDER WORKSHOP	20H00 - MANOMIYA: A GENDER GAME	20H00 - SOCIAL	

CENTRE FOR ADULT AND CONTINUING EDUCATION (CACE)
UNIVERSITY OF THE WESTERN CAPE

Appendix 3





If you would like further information about the work that CACE does or the books it publishes, please contact us at the address below.

Centre for Adult and Continuing Education,
University of the Western Cape,
Private Bag X17,
Bellville 7535,
Cape Town, South Africa.

tel: (021) 959 2798/9 *fax:(021) 959 2481*

BEST COPY AVAILABLE